

THE CHRISTIAN CENTURY

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Number 26

The Fourth of July Then and Now

Editorial

A Little Church in a Big City

By Charles Darsie

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A Letter to Ministers

The Flag

By Secretary Franklin K. Lane

JUL 5 1916

CHICAGO

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Of Dr. H. L. Willett's New Book

"The Moral Leaders of Israel"

The Living Church, Milwaukee.

FOR many a long year the Old Testament has been a dark continent in education, even in religious education, but now it is coming to its own and experts in religious pedagogy are recognizing its value in instilling the fundamental principles of religion and in the ethical training of the young. The vivid stories and noble heroes of the primitive days of God's religion on earth strongly appeal to the child's imagination, and with grown people, too, the Old Testament, rightly interpreted and rightly understood, is full of inspiration and power. Prof. Willett's book contains a series of twenty-six lessons, carefully worked out, with the Prophets of Israel for its themes, including not only Isaiah, Amos, Hosea, Micah, etc., but also Moses, Samuel, Elisha, etc. With his thoroughness of scholarship, the writer has been able to give not only the very complete and instructive presentations of the great leaders of thought, action, and character in Israel, but also to apply their teachings and experiences

to the problems of our own day. Now that all of us are beginning to learn that great truth which was confined to a few until recently, namely, that the chief office of the prophet is not to foretell the future but to teach and preach God's lessons, warnings, and helps for the duty of the hour to the people, we are finding as never before many effective helps in the prophets for our guidance in present-day problems. In this book these are admirably treated and so simply and clearly that their lessons go home to the average layman and do not for their understanding require the technical knowledge of a scholar.

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such a winsome and sincere spirit that it is heart speaking to heart. It will be a revelation of the permanent value of the truths spoken by the holy men of old, for the stirring and exciting times in which we live. When philosophy is dumb, human speculation humbled in the dust, and poetry dragging along with a broken wing, Amos, Isaiah and the rest of this great spiritual throng will speak a "thus saith the Lord," and the waves and disorder will be stilled.

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700 E. 40th St., Chicago

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

JUNE 29, 1916

Number 26

The Fourth of July Then and Now

WAS THE FOURTH OF JULY A MISTAKE?

The story of the revolutionary days reveals a spirit of independence which was impatient with the tardy recognition of colonial rights by Great Britain. There were voices in Parliament that were raised in behalf of America, eminently that of Edmund Burke. Public sentiment in England was tending in the direction of the colonies.

What if the continental congress had waited?

An unbroken unity of Anglo-Saxon power in the world would seem to many a most desirable thing in these days. Did not the world lose by the precipitateness of America something that would have been of enormous advantage to the world's life?

♦ ♦

The Fourth of July is really Independence day for the whole English-speaking world!

Before the revolt of America, the world had never seen a colonial policy which was based upon anything but exploitation. Spain had looted Mexico, and the priceless civilization of the Incas in Peru had gone down before free-booters. France, with religious idealism, had sent missionaries to America in great numbers, but her policy was also one of exploitation. King George in laying taxes upon America was no worse than many another. His only sin was that of anachronism. The death knell of colonial oppression had in the providence of God been struck. Behind lay the story of the conquering armies of Alexander the Great, and of Julius Caesar, with subsequent greed and idleness. Before lay the new world, which was to establish the rights of man.

On the Fourth of July began the colonial freedom of Canada and Australia and New Zealand. It was on this day that the possibility of Great Britain's power as a colonizing and civilizing agency in the world came into being. Only America's freedom could have taught stubborn kinglycraft the lesson it needed to learn. Great Britain's policy of colonial freedom is the corner-stone of the empire.

The Fourth of July marked an epoch in the religious history of mankind. For the first time the democracy of Jesus was written into the structure of the state.

♦ ♦

The great watchwords of the French revolution, "Liberty, Equality, and Fraternity," have sometimes been thought to have had an atheistic origin. They are in reality the watchwords of the gospel. Only the reactionary character of the church in unhappy France and the reckless and irreverent spirit of the leaders of France's emancipation have disguised the true state of affairs.

The evolution of France and the evolution of America differed in this: that our forefathers recognized the religious quality of their political ideals. They said: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness." The great document which is the charter of American liberties again and again asserts the faith of its makers in the providence and blessing of Almighty God.

This religious spirit kept our liberties from being abused, as was the case in the French Revolution. Liberty from the hand of God is a different thing from liberty as the self-assertion of a humanity untamed by any thought of Overruling Power.

♦ ♦

The Fourth of July, 1916, will dawn on a different world. A great continent has been reclaimed from the wilderness. The world's metropolis is on these shores. The world's wealth is predominantly here. The inventive genius, the organizing talent, the restless energy of a young giant nation awaits the control of ideals.

The perils that await us are not those which the jingo papers assail us with. Our danger lies neither in Germany, England nor Japan. It is in the heart of America herself.

Once our forefathers gave up luxury in behalf of liberty. Are we not in danger of giving up liberty in behalf of luxury? The colonists knew that the blockade of their ports would throw them back for years upon their unaided resources. Our hunger for luxury has fastened industrial chains upon the necks of countless thousands. The demand for dividends makes us blink at child labor, and an eighty-four hour week in some industries. We tolerate death-dealing machinery because damage suits are settled more cheaply than safety devices are provided.

♦ ♦

May we not impose on others the very tyranny which we fought for years to escape? A section of our press at this Fourth of July season is busily advocating an unbroken dominion of America over the Panama Canal. What this will cost to the liberties of our neighbors is no more a matter of concern to these false counsellors than was freedom in the thought of the evil advisers of King George. If we are no longer able to be indifferent to the course of international politics, if we have power which we are about to use in directing changes in the map of the world, our history demands that we shall use our mighty prestige in behalf of our ideals.

This nation began in a search for God and Liberty. Early Pilgrims and Baptists and Quakers came to this country to claim the right of establishing a social order founded in Love of God and regard for the rights of the individual. Dare we abandon what these sought?

♦ ♦

During these days, in every church there should be a flag. In every pulpit should be a patriot. The man who mumbles dead phrases in the face of living deeds is a false prophet. Our times demand a new phrasing of America's responsibility to the world. We need to proclaim her the nation raised up and endowed with power that she may bring the whole world to the feet of the God of Liberty and Humanity. Before she may do this, she must confess and atone for her own sins.

In humility of spirit, we should seek to lead the world to a peace founded on Law and Justice, to a social status where life is exalted above property, to a religious attitude which will make all humanity seek to co-operate with the purposes of Almighty God.

A Little Church in a Big City

By Charles Darsie

Minister Belmar Christian Church, Pittsburg *

FOR the same reason that the smaller nations of the world have often most profoundly affected its history, smaller churches have often had the most real influence. The Cedar Avenue church of Cleveland has been like Greece among the nations, "Old Cedar," as she is familiarly called by former members, was like the little man who never grew up. As a church enterprise among the Disciples of Christ, it did not attract attention. Neither its pastor nor its members were much concerned about growing big. For twenty years no evangelistic revival was held. The members were satisfied with the delightful fellowship they enjoyed and had no pronounced ambition to add numbers to their fellowship.

It was a case of "like preacher, like people." Harris R. Cooley, pastor of "Old Cedar," never seemed to become a promoter of large ecclesiastical enterprises. Always known among his friends as Harry Cooley, to distinguish him from his father, he was ever regarded as a young man expected to perform great achievements whenever he should overcome the handicap of immaturity. And so, for more than twenty years, he ministered happily to the little congregation which never came to have two hundred members.

PASTOR OF A MISSION.

In 1880, Harris R. Cooley, fresh from college, succeeded his father as pastor of the little mission on Erie street. Lathrop Cooley, the father, was an old-fashioned preacher of the Disciples of Christ, a church builder, a keen business man, and an organizer. His son, Harry, proved to be a dreamer, whose castles in the air had little connection with committee work, church advertising, or large evangelistic reports. Harry was tall and pale. Socialism had been the subject of his graduation oration in a day when Socialism stood for anarchy and revolution. The young man carried his head in the clouds; but some doubted at times whether his feet always touched the ground.

In 1882 the little mission congregation moved from the hall on Erie street, to its own modest brick building on Cedar avenue. The young pastor had acknowledged talents. Everybody expected that some day he would develop into one of the leading preachers among the Disciples. Bashfulness was supposed to be his greatest obstacle. Later on, there was a suspicion that he lacked ambition. The outcome of Dr. Cooley's ministry has shown that his mind was too much occupied with other problems to become really interested in mechanical church building.

TOUCH WITH HUMANITY.

The burden of his heart was like that which made his Master have compassion on "the multitude, who are like sheep that have no shepherd." The young pastor was wrestling with the problems of the poor and needy. His sermons

were full of appeals for suffering humanity. His vacations were spent among the social settlements of London and his reading, during his leisure hours, was largely along social lines. He was profoundly influenced by a term spent in attendance upon a radical summer school at Oxford University in England.

It must not be forgotten in the telling of this story that Dr. Cooley's ministry occurred at a time when there were not in the whole country a dozen proclaimers of what we now know as social Christianity. His pulpit utterances were very different in spirit and in aim from the messages regularly delivered from the surrounding pulpits. And, as we might expect, a different class of listeners were attracted by the Cedar avenue type of church life. Many members of Cedar church had made the rounds of the Disciple churches of Cleveland, only to stop at the little brick meeting-house with its tall, bashful preacher and say to one another: "This is what we have been looking for. It suits us pretty well."

SOME DISTINGUISHED ATTENDANTS.

Nor should we think that the members of the little church were all obscure people. Men and women of national reputation and importance, together with some of the leaders of city life, were regularly in attendance upon the services. The family of President Garfield, after that statesman's death, the librarian of the City Library with his family, prominent educators and business men were found among those who listened to the pale young man, whose heart burden was the problem of human need. There were young people also who received their life impulses from Dr. Cooley's ministry and who went from the modest activities of Cedar church to places of power in larger church fields. Ministers of pronounced success, missionaries, Y. M. C. A. workers, and social settlement leaders, a considerable number, received life-long impulses under a ministry that could not exalt itself.

Among these people, who found a peculiar interest in Dr. Cooley's ministry, came a man, who was destined to transform and embody the Cedar Avenue Church life in a special way before the world. Tom L. Johnson, self-made traction magnate, quietly dropped into the little church on a bright Sunday morning, and when the invitation hymn was sung after the custom of the Disciples, presented himself with his young wife for membership in the congregation.

THE COMING OF TOM L. JOHNSON.

At the time of his introduction to the church, Mr. Johnson was unknown to Dr. Cooley. The band of fellowship was given and the benediction pronounced before the modest preacher had any inkling of the identity of the distinguished additions to his congregation. But the advent of Mr. Johnson was destined to mean much in every way to the life at Cedar; for Mr. Johnson was conspicuous in just those qualities that Dr. Cooley lacked. The traction magnate was pre-eminently an organizer and promoter.

But before proceeding with the account of Mr. Johnson's activities, an-

other movement within the little church that throws a good deal of light upon its character should be described. Frederick Strickland, settlement worker at Hiram House, Cleveland, had organized a club, which met in his own home at stated intervals for the discussion of any questions that its members might introduce. Now it happened that some circumstances of Mr. Strickland's home life made it inconvenient for this informal organization any longer to meet there; so that it became necessary to find other quarters. It was but natural for Mr. Strickland to think of Dr. Cooley and Cedar church, as being interested in the same questions and problems as he himself was facing. So the club which seems to have had no name by which it is remembered, asked permission to use the Cedar church building for one evening in the week and upon being granted their request, proceeded to make the city at large wonder at the kind of meetings that were permitted in the church.

A FREE FOR ALL CLUB.

For this club had an unchurchly membership and discussed many questions in most unconventional fashion. The membership of the organization had been brought together in the foreign and congested section of the city and contained many men of many ideas. Anarchists and Socialists, philosophers of different kinds, single taxers, free thinkers—they were all free talkers—and many others, who had peculiar political, religious, and social ideas, were brought together in an organization that provided for the freest expression of views upon any subject whatsoever that might be introduced. No restrictions were placed upon the members except the restrictions of free speech and fair play. There were no stated officers. A different chairman was chosen each evening, lest matters should get into a rut.

The newspapers of the city began to publish the most startling utterances, made in Cedar church pulpit. Enemies of all churches and opponents of all governments found a free platform there for any and all statements of opinion that they were inclined to make. Reporters haunted the meetings and, with customary zeal for publishing the unusual and the sensational, made the little church notorious.

A FREE PLATFORM.

And then came a break with the Disciples of the city and of the nation. A few persons, otherwise desirable, but who did not want to be immersed after the custom of the Disciples, asked for admission to the congregation. Dr. Cooley, never much interested in the building of ecclesiastical organizations, was inclined to admit them on the ground of their Christian character, previous standing in other churches, and their common interest in Cedar avenue aims and ideals. The official board of the church endorsed Dr. Cooley's views and the new members were received, but not without scandal and bitterness in the surrounding churches.

One can readily see that such a church, with its peculiar atmosphere and life, and continuing for a considerable term of years in this unique way, had certain

*This article was originally written for "The Survey," New York. Mr. Darsie was at one time pastor of one of the Cleveland Disciple churches.

possibilities, which only waited executive leadership to ripen into more pronounced results. The fullness of time comes in church circles as in other situations. It came to Cedar avenue, when Tom L. Johnson received a change of heart.

THE SOCIAL CONVERSION OF JOHNSON.

In the midst of his church activities and surrounded by the influences, which we have described, Mr. Johnson had occasion to take a railroad journey of considerable length. He was without company on the train and the train boy determined to sell him a book. One book in particular the train boy recommended as specially good. The conductor of the train, happening through just at that time, added his recommendation to the boy's urging by saying that the book was well worth reading. So Mr. Johnson, having nothing else to do to while away the tedium of the journey, bought the book and proceeded to read it through. All of which has more to do with his own future and the future of his church than appears at first glance.

For the little book that Mr. Johnson purchased was one of Henry George's works, and Tom L. Johnson's mind had for a long time been prepared to receive a new view of life. Struck with the force of Mr. George's teachings, Mr. Johnson lost no time in reading all the works of the single tax exponent. He became a convert to the spirit of social progress, sought the acquaintance and the friendship of the author who had so influenced his mind, and announced that he was ready to devote fortune and his remaining years to the promotion of better social conditions.

THE CHURCH'S LIFE REVOLUTIONIZED.

It is hardly possible that, in so small and so congenial a congregation as Cedar Avenue Church, such a change of ideals by its most forceful member should not affect the whole band. It is said that there was more political conversation at the close of services than religious sentiment. The whole life of the church was given a new bent. A neighboring Jewish rabbi was invited to preach and his sermon received wide notice in the public prints. Folks called the church a single tax club and not a church. Many of its leading members spent their social hours together in discussing the probable effects of a universal adoption of the views of Henry George. And so Cedar Avenue Church was regarded with suspicion as to both politics and religion.

Then Tom L. Johnson ran for Congress and was elected. Like his pastor, he began to do things that men called impractical and illogical. He had made a large part of his fortune in steel, protected by a high tariff. On the stump, however, Mr. Johnson denounced the tariff as the creator of special privilege and a robber of the common people. Unlike his pastor, Mr. Johnson brought his doctrines before the people in a large and successful way. After completing his term in Congress, Mr. Johnson made a spectacular campaign for the office of mayor of Cleveland and was elected. The account of Tom L. Johnson's campaigns is a story in itself and has revolutionized political life in Cleveland.

THE BIG TENT.

The feature of Mr. Johnson's campaigns in Cleveland was the "big tent." He had certain doctrines to preach and he needed a platform from which to set them forth. So the big tent became a feature of all his work. The big tent was

a traveling, political camp meeting. Like the services at Cedar Avenue church, the doctrines proclaimed were unconventional, if not illogical. Mr. Johnson had been a favorite of fortune, gained by special privilege. He now became the champion of the common people against special privilege. He cared absolutely nothing for consistency. The street-car interests, with which he had been most closely identified, became the most conspicuous objects of his attack. His method was that of the preacher. All Cleveland was to be reached by his views, as he had seen the little church on Cedar avenue come under the influence of the spirit of its beloved pastor. To Tom L. Johnson and his friends, reform movements came to be religion.

After his election to the office of mayor, Mr. Johnson was besieged by office-seekers. As the organizer and head of a great municipality, the street-car president appeared in his best light. He was a natural judge of human nature and of the abilities of men to perform special tasks. He secured from everywhere, even from the ranks of his political opponents, the men who were fitted to carry out his own ideals. Under him were radicals and conservatives, Democrats and Republicans. His political organization came to be almost invincible. Yet his appointees did not always seem to be selected with a view to their political strength. Mr. Johnson was making an organization to carry out his views. He relied on the political camp meeting in the big tent to make his realized and unrealized plans the ideal of the voters of the city.

FROM PULPIT TO CITY HALL.

It is but natural that in the selection of such a band of lieutenants to aid him in so great a task the new mayor should turn to his old friend and pastor. Dr. Cooley stood for social relief and brotherly good will. He was a unique figure among the ministers of the city, where he had labored for almost a quarter of a century. He was prominent in Mr. Johnson's experience as a leader in civic religion. So Dr. Cooley was asked to leave the little church and take an office in the City Hall, where he could see his dreams come true. He decided to make the change. His social gospel was transplanted from the hot-house to the wide-world field.

A strong and helpful influence came into Dr. Cooley's life near the end of his pastorate. For years a confirmed bachelor, he had fallen in love with a cultured woman. She was a gifted professor of Hiram College, where Dr. Cooley had taken his degrees and where he often visited as a friend and alumnus. Miss Clark was dean of women. Her marriage to the bashful, scholarly Cleveland pastor was highly advantageous to both. Like his friend, Mr. Johnson, Cora Clark differed from Dr. Cooley in executive ability and the ambition to do great things.

A CIVIC REVOLUTION.

Now it is probable that, had Dr. Cooley married Miss Clark early in life, his ministry would have been altogether different. For Miss Clark came from a staunch, Disciple family and would doubtless have influenced her talented husband to more practical efforts in church building. But coming into his life when he and his church were under the influence of social theories and the strong personality of Tom L. Johnson, they were all swayed by the new political possibilities. And so Dr. Cooley became

Tom L. Johnson's director of charity and correction. He took with him as private secretary J. B. Vining, a deacon of the Cedar church congregation, also a single taxer, and a man of energy and force.

The era of the Tom L. Johnson policies in Cleveland is yet too new to describe its final effects; but there is no doubt of its being really a new era. All municipal elections have taken on the character of old-fashioned evangelistic services since Mr. Johnson, as he expressed it, took the people into his confidence in the big tent. The motives presented to the voters are largely religious; of the same sort of religion as prevailed for so many years at "Old Cedar."

PRISON REFORM.

One of the very first reforms, instituted by the new administration, was a different treatment of criminals. Dr. Cooley, himself, was the organizer of this new method. In spite of the frantic objections of political enemies and the fears of good people generally, Dr. Cooley began by paroling a large per cent of the prisoners in the city workhouse. He made these prisoners understand that they were to have the opportunity to make good. The city would co-operate and encourage. Municipal judges were told that the policy of the City Hall would not be to take vengeance upon offenders against the law, but to save them. Their families needed them. They were valuable to the city. They were worth saving for their own sakes.

Dr. Cooley also believed that the surroundings of the prisoners might be made to improve their prospects in life. Against a great deal of opposition, the city was led to purchase a farm of 2,000 acres, outside the city limits. On separate corners of this tract of land were placed the correctional and relief departments of the city. In addition, a tuberculosis hospital was erected at the highest point. On this great farm prisoners were given opportunity to work out their own salvation, apart from the noise and dirt of the city. The old workhouse had been dark, and ill-ventilated, and crowded. On the farm there were sunshine and fresh air.

DR. COOLEY AND PRISONS.

Instead of the old-fashioned dark cell, Dr. Cooley planned for refractory prisoners what he called a "reflection room." Humane treatment and faith in human nature were made to do their part in renewing the bond of life. As an outcome of the policy, Dr. Cooley was enabled to announce that 90 per cent of the prisoners found worthy of parole rewarded their benefactor by making good.

The poor were also treated with consideration. The colony or almshouse buildings were built about an enclosed court and cloister, where all might live together as a great family. There was work, according to his ability, for every member of the colony to occupy his thoughts and prevent stagnation. There was a measure of good will and love manifested to all. Aged married couples, who had spent a lifetime together, were not separated, as in so many institutions. Dr. Cooley raised the plea that poverty should not be made to carry with it any pang of homesickness that could be avoided. Over the door of the home for married couples was placed the motto, "To lose money is better than to lose love."

THE LONG FIGHT.

* Meanwhile, Mayor Johnson had been exceedingly busy fighting continuous battles with the corporations that he designated "special privilege." He was contending for cheaper street-car fare, gas, water, electric light for all the people. It was to be a long fight and stubborn, as those who are acquainted with the parties involved well know. Elections, bond issues, court injunctions, law suits, the organization of new corporations to fight the old, state-wide elections and the lobbying of bills in the state legislature, all these activities and more made Mr. Johnson's life a continuous round of controversy and work. Into the struggle he poured his fortune, as well as the pre-eminent intellectual and executive talents

of his personality. To it he sacrificed his life, ended before its time by the exertions of a too strenuous career.

"OLD CEDAR" AS A SPRING OF LIFE.

But the object of Mr. Johnson's struggle was accomplished. Today in Cleveland practically every policy advocated by Mr. Johnson is adopted. Neither his political associates nor the opposition would now think of going before the electorate of the city without a program that called for civic welfare and social progress. The old designation for Cleveland was the "Forest City." With the dying of so many of the trees and the growth of so much that is in accord with the Golden Rule, the city's leaders like to call it the "City of Good Will."

So the little church that never seemed to grow up finally did grow up until it became a great kingdom and filled the whole city. Out of its life came the promised spring of water unto larger life for all. The church itself has received no advertising for its achievements. Many churches go into the so-called reform business for advertising purposes mainly. But "Old Cedar" takes its place in a changed locality and under another name among the smaller churches of the city. It may perhaps never be of ecclesiastical importance. But what it has accomplished will never cease to be of importance to all cities.

British, French and Belgian firms are already making plans to rebuild the towns and cities ravaged by the war.

The Challenge of the War

An Open Letter to the Ministers of America From the League to Enforce Peace,

William H. Taft President *

THE present war has challenged the moral ingenuity of the world.

For years we have preached the ideals of peace and have hurled indictments against war. While the world was at peace it was easy to feel that we had done our duty and discharged our responsibility when we had lifted our voice against war in pulpit, in university, and in the market place. A long period of peace had lulled the world into a false security. We did not feel a driving urgency about our work for international peace. We were going along quietly doing what we could to educate public opinion against war, but we did not feel an immediate responsibility for devising actual machinery of international organization that would make war less probable.

Then there burst upon the world overnight the most brutal, the most ruthless, and the most gigantic war of history. The flower of human brotherhood that the Christian forces of the world had been watering and nurturing for centuries was withered by the hot breath of hate. The results of years of struggle for social justice, for democracy, and for larger opportunity for the common man, were thrown on the scrap heap and all the energies of mind and heart were harnessed to the machinery of war. The most hopeful of us began to wonder whether our civilization was more than a thin veneer. We began to wonder what part the Cross was to play in a world of Cannons. But when we came out of the daze into which the first few weeks of the war plunged us, we began to see that it was not the part of men to let our disappointment over the apparent breakdown of civilization paralyze our efforts toward the establishment of that

more permanent peace among nations without which the clock of religious, social and industrial progress may, at any moment, be turned back for a generation when the passions of war are loosed.

BUILDING DYKES.

The people of Holland were compelled to build dykes to hold back the water and give them a chance to carry on, uninterrupted, the constructive tasks of their agricultural, industrial, commercial, and social life. This war has taught us that if we are to carry on, uninterrupted, the work of religion and democracy we must build dykes to prevent the inevitable recurring overflows of the primitive passions of war that sweep away the fruits of civilization in their rush.

This war has taught us that the most urgent, the most necessary, the most fundamentally religious duty now before us is the devising and adopting of some method other than war for settling the disputes that are bound to arise between nations. Unless we can do that, we can never be sure that at any moment the results of generations of preaching and teaching may not be consumed in the fires of war.

The best thinking of the world as well as all the lessons of history indicate that the only method by which the dangers of war can be practically eliminated, is by substituting law for war among nations just as we have substituted law for war among individuals within the nations. In the early days of this nation, in the early western community, every man went armed and settled his own disputes with his pistol. After a time public opinion began to say that men should use their reason instead of their guns in settling disputes; but the old method of settling quarrels between individuals was not given up until society created courts and put power enough behind them to insure their operation.

A STEP FORWARD.

Today, except in unusual instances, individuals do not use their own force to settle their disputes, but delegate the use of force to the police. Civilization took a great step forward when the Policeman took the place of the Duelist. There is no reasonable ground to hope that the nations of the world will at this stage go so far as to disarm and create an international army and navy to

police the world. We have not got that far in international affairs. But we have got to the point where there is ground to hope that at the end of this war the community of nations will do what every primitive community sooner or later does, namely: In a primitive community when the honor of the women and the property of the town are no longer safe from outlaws, all men, even the most peace loving, unite in forming a Vigilance Committee, in which they agree to use their combined force to see that outlawry is kept down and the peace of the town maintained.

The United States is today in exactly the position of a man of peace in a frontier town. It is our duty to suggest and stand ready to join an International Vigilance Committee, in which the nations of the world shall join in saying that they will use their combined power if necessary to force any nation with a grievance to submit its difficulty to an International Court or Council of Conciliation before declaring war.

Such a method might not prevent all wars, but it would at least make a nation stop and count ten before striking a blow; it would give the masses of a nation a chance to express themselves before they were committed to war; it would make it impossible for secret diplomacy and autocracy to rush a nation into war. It would enforce a cooling off process. There is little doubt but that if every supposed cause for war had to stand an examination in an open court or council before the eyes of the whole world, nine out of every ten wars would be prevented.

AT THE END OF THE WAR.

Civilization has advanced by slow degrees, by taking one step at a time. It seems practically possible that at the end of this war the nations will be willing to enter a League to enforce the submission of all disputes to an international court or council of conciliation for a complete examination before war can be declared. Beyond that it is doubtful whether they will go. It is doubtful whether the nations will agree to submit to the enforcement of the decisions of such a court. It is practically certain that the nations will not disarm for years to come. Shall we not, therefore, take the one step that is possible? Shall we not say that if nations must arm, the armaments shall be used to support law rather than to break it?

* This letter was sent to 10,000 ministers last month, accompanied by a letter urging them to explain to their congregations the platform of the League to Enforce Peace. The letter was signed by ex-President Taft, Bishop Luther T. Wilson, of the Methodist Church, Shailer Mathews, and the Rev. Charles S. MacFarland, President and Secretary of the Federal Council of the Churches of Christ in America, the Rev. J. B. Remensnyder, the Rev. Arthur J. Brown, Hamilton Holt, and Fred B. Smith, who comprise a committee on church co-operation of the League to Enforce Peace.

The Flag

BY FRANKLIN K. LANE.
Secretary of the Interior.

THIS morning, as I passed into the land office, the flag dropped me a most cordial salutation, and from its rippling folds I heard it say: "Good morning, Mr. Flag Maker."

"I beg your pardon, Old Glory," I said. "You are mistaken. I am not the President of the United States, nor the Vice President, nor a member of Congress, nor even a general in the army. I am only a government clerk."

"Well, you helped to clear that patent for the hopeful inventor in New York, or pushed the opening of that new ditch in Colorado, or made that mine in Illinois more safe, or brought relief to the soldier in Wyoming. No matter whichever one of these beneficent individuals you may happen to be, I give you greeting, Mr. Flag Maker."

"Yesterday the Congress spoke a word which will open the door of Alaska, but a mother in Michigan worked from sunrise until far into the night to give her boy an education. She, too, is making the flag. Yesterday we made a new law to prevent financial panics; yesterday, no doubt, a school-teacher in Ohio taught his first letters to a boy who will write a song that will give cheer to millions of our race. We are all making the flag."

"But," I said impatiently, "these people were only working."

Then came a great shout about the flag.

"Let me tell you who I am."

"The work that we do is the making of the real flag."

"I am not the flag, not at all. I am but its shadow."

"I am whatever you make me, nothing more."

"I am your belief in yourself, your dream of what a people may become."

"I live a changing life, a life of moods and passions, of heartbreaks and tired muscles."

"Sometimes I am strong with pride, when men do an honest work, fitting the rails together truly."

"Sometimes I droop, for then purpose has gone from me and cynically I play the coward."

"Sometimes I am loud, garish and full of that ego that blasts judgement."

"But always I am all that you hope to be and have the courage to try for."

"I am song and fear, struggle and panic, and ennobling hope."

"I am the day's work of the weakest man and the largest dream of the most daring."

"I am the Constitution and the courts, statutes and statute-makers, soldier and dreadnaughts, drayman and street-sweep, cook, counselor and clerk."

"I am the battle of yesterday and the mistake of tomorrow."

"I am the mystery of the men who do without knowing why."

"I am the clutch of an idea and the reasoned purpose of resolution."

"I am no more than what you believe me to be and I am all that you believe I can be."

"I am what you make me, nothing more."

"I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation. My stars and my stripes are your dreams and your labors. They are bright with cheer, brilliant with courage, firm with faith because you have made them so out of your

hearts, for you are the makers of the flag, and it is well that you glory in the making."

Suffering and Success.

Dr. Edward Judson at the centennial exercises in memory of his father, Adoniram Judson, at the Northern Convention in Boston, said: "I always keep a picture of my father in my study; he has always been an inspiration to me. We folks need human guides to lead us in the foot-

steps of the great Pathfinder. Separation deepens affection. Love has two elements: the disposition to enjoy and possess, and the passion to serve. I believe my father's influence was stronger than if I had been brought up under his care. The difficulties in his life have always helped me when under the pressure of obstacles, the thought of the terrible privations of his life, the prison with fetters for a year, the separation from his wife, the oppression of the government, the six years without a conversion; the disappointment at the end of his life that so little was done; the thought of such things spurs my footsteps. Remember this: If we succeed without suffering, it is because some one has suffered before us; if we suffer without success, it is because some one will succeed after us."

Union Churches

In order to break down the sense of isolation which exists among union churches, and to let workers in this field know of the progress of the movement toward unity in other communities, we are maintaining this open forum. We wish to present plans of organization and work of united, federated and community churches, and to chronicle the progress of the movement as a whole. We ask any reader who knows of any union church that has not previously been reported in this current series to send us information concerning it. Address: Howard E. Jensen, care of "The Christian Century."

ODESSA, WASH.

The union of the Protestant churches at Odessa, Washington, is unusual in that a Methodist and a Presbyterian church reconstituted themselves into a united and harmonious organization of Congregationalists.

Rev. W. S. Pritchard, pastor of the church, writes: "At the time of the union Odessa was a small town of about 90 people, about four-fifths of whom were Germans, ministered to by four German churches. There were two English-speaking Protestant churches, the Presbyterian and the Methodist Episcopal. The Presbyterian church was organized first, about 1902; later, about 1909, the Methodist church was organized. After a few years of the keenest rivalry the people began to see and feel that some other plan might be better. Conferences were held resulting in a decision on the part of both churches to unite on a Congregational basis. Delegations were appointed to go to their respective denominational bodies and to request permission to transfer titles to property. This permission was readily granted, on condition, of course, that the funds expended by these denominations be returned."

"A Union Commission of six, three representing each church was appointed to circulate a subscription paper and to secure a pastor. A canvass of the entire membership was then made, and each asked to unite with the Congregational church on his own application, and not merely as a member of either of the other churches. Other Christians of the community were asked to join the new church. The result was the organization of a Congregational church with 58 charter members, which was two more than the combined resident membership of the churches uniting. All but three or four of the resident members of the negotiating churches united with the new organization."

"Today we have a seven-room modern parsonage and a beautiful church plant

worth together over \$10,000. There is a constituency of over 100 families. The pastor is the only English-speaking Protestant minister in a section of country 25 miles square."

Not only has the union increased the membership of the church, but it has solved its financial problem. Before the union the two churches were supported by their Home Missionary Societies to the extent of \$700, whereas last year the single church paid over \$125 to benevolences, besides providing liberally for its own local needs.

KENNEWICK, WASH.

The union at Kennewick, Wash., is similar to that at Odessa in that the passion for unity triumphed over denominational preferences. In this instance two churches, a Congregational and a Presbyterian, had built rather expensive buildings, as a result of which both were encumbered with a heavy debt. As a result of conferences between the two bodies the Congregationalists sold their building and applied the proceeds to the debt on the building of the Presbyterians. The Presbyterian church then disbanded and its members came into the Congregational church by letter. This church now has a membership of 127, a Bible-school enrolment of 174, pays its pastor a salary of \$1,200 a year, and contributes \$137 annually to missions and benevolences.

The church is a most harmonious one, the pastor stating that it is impossible to distinguish between its constituent elements.

This work of the Congregationalists in Washington is a ministry of reconciliation in which the Disciples of Christ should rejoice, and in which they should play a leading role wherever opportunity affords. The Disciples are historically committed to Christian union. Who, if not they, should be the torch-bearers along the way which the denominations are traveling toward the Disciples' Promised Land?



EDITORIAL

THE MASTER'S VACATION

IT IS an interesting and significant verse in Mark which reports of Jesus: "And he saith unto them, Come ye yourselves apart into a desert place and rest awhile. For there were many coming and going and they had no leisure so much as to eat." The period described is at the close of the mission of the Twelve who had been sent forth two by two. That the purpose of the Master to give his faithful followers a needed rest was frustrated is no argument against its validity.

There was, of course, the physical weariness of the workers. The Master knew what it was to be hungry and thirsty and weary. No apostle of the strenuous life ever put into the service of humanity more consecrated energy than did He.

There was need, too, of spiritual refreshing. These Twelve were not to preach any more until there was a fresh message in their souls. The weary round of public meetings, with people coming and going and asking questions, had taken from them the freshness of spirit which is necessary in interpreting religion in a forceful way to the people.

There were the temptations, too, of public life. It was so easy to be popular by sensational methods and so hard to be true. One might jump down from the temple's height, or take the crown of an excited populace. More difficult was the lonely walk to Calvary.

The quiet times in the Master's life were spent in prayer. Before the delivery of the Sermon on the Mount, the Master was alone on the mountain top in prayer. When he was asked to assume the leadership of a military movement of revolt against the government, he sought the same source of strength and power.

The man who thinks he needs no vacation has not worked as the Master has worked; or perhaps he has not the spiritual sensitiveness to discern his inner needs. A vacation may be an occasion to the flesh for some, but it has its uses in the higher life of the spirit.

FRIENDLY RELATIONS WITH THE BAPTISTS

THE Disciples and Baptists of Missouri have taken steps which look in the direction of more friendly relations. It is evident that in states with a measure of the southern tradition there has been no love lost in the past. The Baptist Standard of June 24 mentions a kind of religious (?) attitude among the Baptists when it says: "Not infrequently this accentuated virtue issues in a prognathous zeal against some class of people with which one does not agree, against the Catholics, for example, or against heresy, or in the South, against the Campbellites." This attitude of a certain order of Baptists has been matched by an apostatizing order of Disciples.

The Disciples of Missouri through their state convention created a Commission on Christian Union which during the past year sought to establish fraternal relations with the state conventions of other religious bodies. For one reason or another, these efforts have not brought a response except in connection with the Baptists. The state convention of the Baptists appointed a committee to confer with the Disciples and a program has been drawn up looking toward increased friendliness between the two bodies.

The ministers are urged to exchange pulpits and the state conventions are to appoint fraternal delegates to exchange visits. The state mission boards are also to confer with each other to avoid friction and duplication in every way possible.

The program adopted by the two conventions has the merit of not attempting everything at once. To be effective, there must be sustained interest which will patiently iron out the prejudices that have been accumulating through the years. There is no other reason why these two bodies should not be working in the closest harmony, nor why they should not ultimately obliterate every distinction which now makes of them two groups.

WHY HAVE WE NEGLECTED THE POLES?

THERE are three million Poles in the United States. As the hope of a national revival of Poland grows dimmer, greater numbers of these people will come to this country. Of all the war sufferers, the Poles have suffered most. After the world conflict is finished many high class Poles with broken fortunes will seek this country. Just prior to the war 430,000 Poles came to this country in five years; of these 278,000 made permanent homes here.

The Poles are intensely religious by nature, as are most Slavs. They have 500 Polish Catholic churches in America, besides the sixteen organizations of Catholics who have repudiated the Roman obedience. There is evidence, however, that they tire of the round of ritual unilluminated by the higher things of the Christian faith. In Milwaukee there has been serious defection on account of the parish school question.

The Poles present great contrasts in their cultural life. They are more given to crimes of violence than other Slavs, and are often in police court for drunken brawls, drunkenness being a great curse among them. At the same time Chopin, Sienkiewicz and others attest the quality of the Polish cultural life.

The Poles tend to congregate in cities, and in Chicago there are three hundred thousand of them, making Chicago the leading Polish city of the world, not excepting Warsaw.

It is a singular fact that while the denominations have competed to evangelize Swedes and Germans of Lutheran heritage and relatively higher modes of life, they have passed to one side the enormous Polish population. No single evangelical denomination has a thousand Polish members, and there are probably not two thousand Polish Protestants in America.

At the same time, the Catholic authorities report that one-third of the Poles of America are outside any church. It is a disappointing fact that home missionary leaders have sought the racial groups where quick and relatively easy returns were secured, but have neglected so signal an opportunity as the Polish race presents.

PREACHERS AND AD MEN GET TOGETHER

THE Associated Advertising Clubs of the World are meeting in Philadelphia this week. A section of the convention is being devoted to the study of the advertising problems of the church. The Disciples are represented on the program by Finis Idleman, who speaks on "Putting a Down-Town Church on the Map." O. F.



Jordan is on the Advisory committee, which deals with church problems.

Rev. Roy B. Guild will speak on "Sensationalism versus Sanity." This topic expresses very nicely the real issue in church publicity. So much of the religious publicity in the past has been irreligious—to use a Celtic form of speech—so that there is need now that the church place emphasis on the motto of the big organization of business men, which motto is, "Truth."

No church is justified in promising something which it cannot deliver or in raising expectations which are not to be realized. No church can afford to make the public believe that its chief business is anything else than the cultivation of the religious life. When publicity shall dare to be as religious as other forms of church activity, it will be far more effective, judged by every canon.

AN EDITOR PREACHES TO PREACHERS

MINISTERS are quite willing to denounce the sins of editors, both religious and secular. The editors on the other hand have had such respect for "the cloth" that they have passed by the sins of their brothers of another profession with reticence.

The sin of irreverence is one to which the minister is particularly susceptible. Deadening familiarity with spiritual things sometimes takes away from the leader the sense of mystery which is in the hearts of the people. In no regard is this more true than with regard to prayer. The following words from the Chicago Post have a peculiar value at this time:

"Some day a minister, invited to offer the invocation at a national party convention, will measure up to his opportunity, and a prayer will be uttered that will thrill the country as the words of Lincoln's Gettysburg address have thrilled it.

"The occasion is one that should appeal to the zeal of religion and the fire of patriotism, yet most convention prayers are long-winded and platitudinous, perfunctory extemporizing in pious phraseology. Presumably the average preacher is so in the habit of praying that he acorns preparation, and is betrayed into generalized petition that carries no throb of conviction and no sense of reality.

"The politicians, doubtless, regard the invocation as a mere formality, a courtesy to religion and the local clergy, a necessary but often tedious delay in the real business of the session. The minister has done little to disabuse them of this idea. He might if he would take his part in the program seriously; pray as if he believed in God, and make his prayer in spirit and diction a real and worthy keynote for the convention."

THE PSALMS OF ISRAEL

PERHAPS we are permitted to have favorite books in the Bible, since the New Testament shows great preference for one certain book in the Old Testament. There are one hundred and eighty-three scripture quotations in the New Testament, and of these one hundred and sixteen are from the book of Psalms.

Great souls have been nourished upon these immortal lyric poems. Martin Luther going to meet all possible devils at Worms stays his soul upon them. Those who have died with a verse of the Psalms upon their lips are an innumerable company.

The Psalms, like a modern hymn-book, are the product of a great company of writers, most of whose names are unknown to us. It helps us to know that Cardinal Newman, author of "Lead Kindly Light," was inspired to write by his stormy journey on the Mediterranean and by the greater storm within his own soul. We could wish to know more of the human experiences from which these psalms grew. Failing this, we rejoice that we have the

psalms and that we know something of their reference to the experiences of Israel in her national life.

A people's attitude towards the Psalms may be taken as a gauge of its spiritual life. A denomination which has but little use for the Psalms knows but little of the meaning of communion with God. All literalists, legalists and doctrinaire religionists flee the book of Psalms as they would a plague. The mature saints, the mystics and pious souls of the church revel in its great emotions.

The Book of Psalms is like a chain of mountains. There are high places and low valleys. There is the ninety-first psalm and then there is the imprecatory psalm. There is revealed in certain psalms a delicacy of spiritual perception akin to the New Testament; as in the twenty-third Psalm. In other psalms are set forth the justice and the retribution of the Old Testament religious life.

A new sense of the nearness of God and of his wonderful providence is the reward of the man who lives with the psalm singers of Israel.

J. J. HILL ON THE BIBLE

JAMES J. HILL, the empire builder of the great northwest, had a Scotch Presbyterian training, though he married a Roman Catholic and was often in close fellowship with leaders of the latter denomination.

He was greatly interested in higher education and believed that the Bible should be a part of the plan. He said: "We are making a mistake to train our young people in all lines of knowledge and to give them the full equipment of college and university for undertaking the big tasks of life without making sure also that those fundamental principles of right and wrong as taught in the Bible have become a part of their equipment."

Becoming acquainted with the Bible cannot wait on college or university, important as biblical courses in these institutions are. If the Bible is to influence life in the largest way, its stories and precepts must be given to the child very early. Religious education in the home and in the Bible-school becomes an indispensable part of the training of the worthier type of man or woman.

CENSORING THE MOTION PICTURE

IT WILL be encouraging to Christian people to know that the great motion picture industry is subject to some of the restraints imposed by the consciences of church leaders. The National Board of Review of Motion Pictures has in its membership such great moral leaders as Dr. Charles S. Macfarland, P. F. Jerome, Mrs. George Swinburne and Mrs. Howard S. Gans. There are now 10,500 reels a year passing before the eyes of these censors. Since each of these reels is duplicated from thirty to one hundred and fifty times, the importance of the service of the censor will be seen.

Before the censorship was established, many evil things in motion pictures went unchallenged. The moral tone was often bad. There were sacrilegious presentations and misrepresentations of the church and of its ministry. There was an appeal to the sensual and the criminal in the audience.

While cheap vaudeville shows go uncensored in many cities, it will be hard to bring the motion picture show up to the level it should attain. It is clear, however, that the intelligence of Christian leaders has prevented the motion picture from being the menace to spiritual life which it might have become.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

Presbyterians Vote to Unite.

The Canadian General Assembly of the Presbyterian church by a vote of 404 to 89 has decided to unite with the Methodist and Congregational bodies, to form the "United Church of Canada." It is planned to have the union consummated immediately at the close of the war. The negotiations have gone on for twelve years. There is a small irreconcilable minority opposed to the union and they may go on for a time using the name of the Presbyterian church. The new United Church will be a most vigorous exponent of evangelical religion in Canada.

Would Aid the Blind.

The Federal Council of the Churches of Christ in America has joined in the appeal of the British-French-Belgian Permanent Blind Fund to secure funds to train the men blinded in the war for useful economic service. It is stated that there are already 25,000 of these blind men, victims of the great war, and the number may be more than a hundred thousand before the war is over. Some of these have become so dependent that they have taken their own lives. Dime banks will be distributed in the Sunday-schools, and other means of co-operation will be afforded. The banks may be secured from the Federation headquarters, 165 E. 22d St., New York.

Englishmen Unite to Pray.

The denominations in England do not unite as freely as in the United States, which fact makes the more remarkable the union prayer-meeting at Manchester recently. There were English clergymen of the establishment, Presbyterian, Congregational and Baptist ministers, and an Armenian priest, all led by a Salvation Army band to a park where a great open air prayer-meeting was held. The number of silk hats in the congregation indicated that the community leaders were in attendance. The secret of the prayer-meeting was the feeling that victory in the war will come as a result of moral force rather than physical force.

Who Will be City Temple Pastor?

In many ways the leading Protestant pulpit of the world is City Temple, London. Since its former pastor, R. J. Campbell, went to Anglicanism, a new pastor has not been secured. Rev. Hugh Black was called but declined. Dr. J. H. Jowett is supplying there this summer but whether he would allow his name to be presented to the congregation is not known. The latest rumor with regard to the situation is that Rev. Joseph Fort Newton, Liberal preacher of Cedar Rapids, Iowa, will be called to the great London pulpit. He is to speak there the latter part of the summer.

Well-Known Pastor Becomes Evangelist.

One of the leading pastors of Canada was Dr. J. L. Gordon, who kept filled a

Presbyterian church in Winnipeg with two thousand sittings. It is now reported that he has invaded the United States and will evangelize in the western section of the country.

Dr. Broughton Goes Back to Atlanta.

Dr. Len G. Broughton after a period of service in London and more lately in Knoxville, Tenn., has been called back to his old church at Atlanta, Ga. A debt which was incurred in the previous pastorate will be raised and the church will be rejuvenated, it is hoped.

Agnostic Turns Christian.

One of the astonishing results of the war in England has been the conversion of Horatio W. Bottomley, editor of the weekly, "John Bull." He said recently: "Today, in my fifty-fifth year, and after about as strenuous a life as any man of that age has ever lived, I believe in God and in the immortality of the soul of man. I am not sure that if poor Foote (the leader of the English free-thinkers whose death was recorded a few weeks ago) had died a few years ago, I might not have been a candidate for his successorship. But now it is too late. The great world war has done it. In war there is a mighty alchemy, transmuting the base metal of human experience into the pure currency of faith. Pure rationalism, however scientific, has no word of comfort for weary watchers or of solace for human hearts. I believe that God has a divine purpose for not only the blood of heroes but equally for the tears of women, the quivering anguish of the human heart and the sacrificing effort of unselfish aim."

Give New Secretary Good Words.

Dr. J. Y. Aitchison is the newly appointed Home Secretary of the Baptist Foreign Mission Society. He has recently served on the team of the Laymen's Missionary Movement with great success and is now to carry on the promotional work for his denomination. A dinner was given to him at the time of his leaving Chicago in which many of the leading dignitaries of the Baptist denomination participated.

Finds Flaw in Text Book.

Dr. Melbourne P. Boynton has aroused considerable interest by his discovery of a peculiarity in a certain text book used in Chicago schools. It is called "A Civic Manual for Chicago and Cook County," by S. R. Winchell, and is published by A. Flanagan and Co. In a list of leading institutions is a two hundred word description of Roman Catholic activities, while nothing is given of Protestant activities. The City Club, an outstanding institution of the city, is disposed of with eight words.

Denomination Adopts Neckties.

There has recently been a great convention of the Church of God at Anderson, Ind. A noticeable feature of the gathering was that for the first time the

men wore neckties. Previously this was regarded as superfluous and an extravagance, therefore a sin. The women, also were dressed in colors.

Publishing House Makes Money.

The Publishing House of the Methodist Church, South, is prospering. Its sales for the year ending February 29, 1916, amounted to \$1,029,906.31, showing an increase over the preceding year of \$36,770.20. The total profit for the year was \$121,171.60. The net assets of the Publishing House at Nashville and the branch houses at Dallas and Richmond are \$1,548,749.51. The Book Committee ordered a dividend of \$15,000 to the annual conferences for the benefit of the conference claimants.

Woman Wants Seat in Diocesan Convention.

The Episcopal Diocesan Convention of Boston was thrown into a near panic recently by the appointment of a woman for a seat in the convention. Lawyers were sought for an opinion on the state of the church law and at last Bishop Lawrence ruled against seating the woman. A committee will have the case under advisement until next year. The Methodists admitted women to the general conference ten years ago, in the northern branch of the church, and the Congregationalists have for many years accorded women the privilege of sitting in the National Council. Only a few women have availed themselves of their privileges in these denominations.

Congregationalists Get Out Year-Book.

The Congregational Year-Book has been delayed on account of the scarcity of paper. It is now out and shows a very healthy growth in that denomination. The general summaries show that over 70,000 members have been admitted to the churches during the year, with a net gain of 17,232. The gain in men was 8,519, almost equaling the gain of women members, 8,713, a fact worthy of special notice. The Sunday-schools shows a gain of 8,230 members, the Young People's Societies of 4,353 members and the men's organizations of 5,746. The total of benevolent contributions to all causes was \$2,433,205, a gain over 1914 of \$161,165. There are thirty-seven churches having a membership of over a thousand, and 200 with a membership between 500 and 1,000. Of churches reporting no admissions on confession of faith there are 509 reported.

Presbyterians Increase in New York.

In spite of the muck-raker's occasional joyful shout that the church is dying, the Presbyterians in their recent annual report show that they have never in their history had so many members in New York as at the present time. During the past year over 2,500 persons have been received into the sixty churches, bringing the total membership up to 35,691. Seven churches received more than 100 upon examination—Ascension, Labor Temple, French Evangelical, St. James, Madison Avenue, Fifth Avenue and Harlem-New York.

The Sunday School

PAUL AT ATHENS. Lesson for July 16.

Golden Text: In him we live, and move, and have our being. Acts 17:28.

Lesson Acts 17:16-34. Verses 22-34 printed. Memorize verses 22, 23.

(22) And Paul stood in the midst of the Areopagus, and said,

Ye men of Athens, in all things I perceive that ye are very religious. (23) For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What, therefore, ye worship in ignorance, this I set forth unto you. (24) The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; (25) neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; (26) and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; (27) that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us; (28) for in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.

(29) Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. (30) The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: (31) inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

(32) Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. (33) Thus Paul went out from among them. (34) But certain men clave unto him, and believed: among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

VERSE BY VERSE.

22. In the midst of the Areopagus. Areopagus was the court and not the place. Here was frequently assembled the noblest blood of Athens.—Ye men of Athens. The classic phrase for beginning a speech.—Ye are very religious. Paul's words could be taken as a compliment or as a criticism, but they must have been intended as a compliment.

23. Objects of your worship. Athens was the home of Greek philosophy and the center of Greek worship. Petronius says that it was easier to find a god than a man in Athens.—To an unknown god. The Athenians feared that there might be a god that they had not heard of and who must be propitiated. The phrase had a pagan sense, but Paul gave it the higher meaning.—Ye worship in ignorance. The phrase is too strong; it would be more true to the original Greek if it read "whom ye worship not knowing his name and nature."

24. The God. The creator of all things. This fact swept away their idols, and the multitude of their gods.—The world. The word is used here to mean the visible creation. The ordered universe.—Lord of heaven. This God is also Lord of the heavens as well as of the earth.—Dwelleth not in temples. Their gods were placed in temples and there remained.

25. Served by men's hands. Refers to clothing the gods in splendid raiments and then offering them food and costly gifts.—He needed anything. Needed anything in

addition to what he has.—He himself giveth. All things come from God. The one Paul was declaring to them.

26. He made of one every nation of men. These Athenians did not enjoy this, for they called all men not Greeks barbarians.—Seasons. The stages in a nation's history.—Bounds. The word in the singular means the fixing of boundaries, and so is here transferred to the fixed boundaries themselves.

27. Haply. Perhaps.—Might feel after. Jesus is the answer to the longings of the soul to find God.—He is not far from each one of us. God is waiting for us to open our spiritual eyes that we may see evidences of Him all about us.

28. In him we live, and move, and have our being. We are surrounded by his pervading spirit which sustains and guides our movements in the world.—We are also his offspring. A line from one of the poets from Paul's province, named Aratus.

29. Being then the offspring of God, we ought not to think that the Godhead is like unto gold. If we are the offspring of God; God himself, therefore, cannot be like any material substance, such as could be seen on every hand in the places of the gods.—The Godhead. Or, that which is divine, RVm.

WHEN Paul landed in Athens he found the people blindly groping after God; he would lead them from darkness to the glorious light in the presence of God. They were worshipping the art of their own hands. He tried to lead them from seeking God in the things made of gold and silver, and to seek him in spirit and truth. The process has always been going on and can be seen today in many of our great mission fields. Many of the very best examples of the transforming power of the gospel of Jesus are seen on the rim of human experience, where this groping after God has been going on for centuries. Men have found him under the guidance of consecrated teachers of his word in life and story.

In a very real sense we are all groping after God. The advance guard see him but faintly; the great multitude of mankind rest in the revelation of God that they received from their fathers. This is not always vital in their lives. It is not theirs, it has been borrowed from a friend. It lacks the compelling power and interest of a sense of God, secured by personal effort. Paul was not alone anxious to have them quit their worshipping idols; but he was equally interested in having them find the true object of worship.

When we come to realize that God is not far from each one of us, then we shall begin to find him in the common experiences of our lives. When Jacob went to Bethel he did not expect to find God; but he was agreeably surprised and exclaimed, "Surely the Lord is in this place and I knew it not!"

If our souls were sensitive to spiritual truth we would have to exclaim with Jacob, "Surely the Lord is in this place (experience of my life) and I knew (failed to appreciate) it not!"

30. The times of ignorance therefore God overlooked. Passed or suffered unnoticed.—Repent. To turn. To turn from worshipping idols and worship God.

31. In which he will judge. Both the Stoics and Epicureans rejected the idea of a future judgment and retribution.—The man. Or a man, RVm. This has reference to Jesus.

32. We will hear thee concerning this yet again. Like Felix, they would wait for a more convenient season, but there is no convenient season in the land of Never.

33. Paul went out from among them. Having stirred their minds, and created discussion and also having received a polite dismissal, Paul left the famous court.

34. Dionysius the Areopagite. A man of distinction. He was afterwards bishop of Athens, and met a martyr's death, if we may trust tradition at this point. At the foot of Mars Hill there are the ruins of a church dedicated to Dionysius.

TEST QUESTIONS.

1. Where is Athens?
2. For what was it famous?
3. What attracted Paul's attention in this city?
4. What was the Areopagus?
5. What two systems of philosophy had Athens?
6. What would Paul see from where he stood?
7. What is the argument in verse 29?
8. What earlier words of Paul's does verse 30 recall?
9. What is meant by "the Areopagite."
10. Where are the quotations in verse 28 found?

Feeling After God

The Lesson in Today's Life.

BY ASA McDANIEL.

We have not allowed the teaching and life of Jesus to make our spirits sensitive to the presence of God in the common things. We have looked for him in the high places and failed to see him in the "sparrow's fall" or the "beauty of the lilies."

The people of Athens were on the brink of the highest things and yet missed them. The air was filled with the evidences of God, but they failed to see him. In this the morning of the twentieth century is it not true that we stand in the presence of our divine father and do not recognize him, because we expect to find him only in houses of worship and not in the everyday things of life?

A story is told of Nicholas Herman: When he went to the monastery, he was so awkward and uneducated, and broke so many things, that they put him in the kitchen to wash kettles and pots. His soul was more skillful in its task, than his fingers were with the china. He had a calm belief in the presence of God with him everywhere and at all times, and his countenance showed that God's presence was more real than aught else. Men traveled long distances to talk to him in his kitchen. He told them that "The time of business does not differ with me from the time of prayer, and in the noise and clatter of my kitchen, I possess God in as great tranquility as if I were upon my knees at the sacrament."

When we live the spirit of the above story, God will be real and vital in our everyday life. When we study our own spirits in their present relation to God nothing will be so satisfying and real to us as the consciousness of his presence in us working upon our souls, to make them good, pure, strong, true, and brave, so that we may have communion and everlasting fellowship with him.

Disciples Table Talk

W. A. Shullenberger Elected to Drake Board of Trustees.

When D. R. Lucas was pastor at Central church, Des Moines, he acted as a Drake Trustee, and Dr. Breeden succeeding him at Central followed him also as a Trustee of Drake; Finis Idleman then succeeded Dr. Breeden. The latest addition to the Board is W. A. Shullenberger, new pastor at Central, who succeeds Dr. Idleman on the Board. Two other new members recently elected to the Board are B. Frank Prunty and Dr. Grimes. Mr. J. B. White, of Adel, Ia., who was a member of the original Board of Trustees and has been one of the most active ones for thirty-five years, has been made a life member.

Burris A. Jenkins Goes to War.

One of the recent recruits for service in the Mexican War of 1916 is Burris A. Jenkins, pastor at Linwood Boulevard church, Kansas City, Mo. Dr. Jenkins has been given leave of absence for six months by his congregation, and has already left for the south as Chaplain with the Third Regiment, Missouri.

Two Editors Will Debate.

C. C. Morrison, editor of The Christian Century, has been invited by P. H. Welshimer to debate with S. S. Lappin at the coming Doctrinal Congress at Canton on receiving the unimmersed into the churches. The Congress management is advertising this event as one of its big features.

Commencement at Drake University.

There were 298 graduates in the line of march at Drake this year. The women were represented by 146 and the men by 62. The College of Liberal Arts sent out 25 men and 27 women. Among the graduates in law there were 23 men and 1 woman. In the College of Education class there were 99 women and not a single man. Of the College of Fine Arts there were two men out of the 19 graduates. Seven young women received diplomas from the Home Economics department, and ten young men from the Bible department. John William Gratton received the "Class of 1915 Medal" as being the one "having been of the greatest service and utility to the university and its best interests during his years at College." This medal is granted annually to some graduate receiving the baccalaureate degree. The Commencement address this year was delivered by Dr. Clyde Furst, formerly of Columbia University, but now Secretary of the Carnegie Foundation for the Encouragement of Teaching. His subject was "Liberal Education." The closing event of the day was the conferring of the degree of LL.D. upon Governor Geo. W. Clark. The total enrollment at Drake the past year was 1529, or 163 more than last year.

Madison A. Hart to Lead Missouri Disciple Hosts.

At the state convention of Missouri held at Sedalia, and closing on June 15, the following officers were chosen to lead during the year 1916-17: President, Madison A. Hart, Columbia; vice-president, F. L. Moffett, Springfield; recording secretaries, E. B. Shively and Arthur Stout. Over 600 delegates were reported in attendance at the sessions. B. A. Abbott, of St. Louis, is the retiring president. Feature speakers were: George H. Combs, B. A. Abbott, B. A. Jenkins, A. McLean, Grant K. Lewis, Fred Kline, L. E. Sellers, H. J. Derthick, B. L. Smith, Mrs. Allena Grafton, Mrs. Ross and others. Resolutions were adopted endorsing national prohibition; workmen's compensation laws, search and seizure laws for protection of prohibition territory; pensions for widows and orphans; extension of juvenile courts; civil service throughout the

state and a more effective provision for settlement of industrial disputes by arbitration. The 1917 convention will be held at Mexico.

A Great Church in Detroit.

C. J. Tannar began his fourteenth year as pastor at Central church, Detroit, Mich., last month. During these years under his leadership three other churches have been established in the city, and there are now 200 more members at the mother church than when it began to swarm. One of the



Rev. C. J. Tannar, Detroit, Mich.

younger churches, that at Grand Boulevard, has a fine new plant costing over \$18,000, and the new pastor, W. G. Loucks, is reported by Mr. Tannar as doing excellent work. Central gives \$1,000 per year toward the Boulevard work, and the same amount to Grand River Avenue church, to which F. P. Arthur ministers. Central church and Bible school support Dr. Shelton as their living link in Tibet, and three of the church families care for three other living links in their own names. One of these missionaries is in China, two in the Philippines. The church has a strong C. W. B. M. of 100 members, and 117 persons were added to the congregation last year.

Harry Munro Has Sailed for Alaska.

On last Sunday Harry Munro, missionary of the Bible School Department of the A. C. M. S., sailed for his field of work in Alaska. His passage from Seattle to Anchorage, his first stop, was the gift of First Church Bible-school, Seattle. He spent the hour immediately preceding his departure with this school. Mr. Munro's wife, and daughter Anna Laura, remain with his parents in Sawtelle, Calif., until the spring of 1917. On the route west through the States, Mr. Munro and Secretary Hopkins were royally entertained at St. Louis, Sedalia, Mo., Kansas City, Hutchinson, Kan., and other points. Twenty stops were made in Kansas. At Sedalia, Mo., the party found Missouri's convention in session and hearty greetings were given the outgoing missionary and Mr. Hopkins. At Kansas City conferences were held with G. W. Muckley, H. F. Branstetter and Secretary D. H. Owen, of Kansas. At St. Louis Richard Heilbron, of the Christian Board of Publication, gave a breakfast for the travelers. Secretary Hopkins reports that the Alaska Equipment Fund continues to grow. About \$500 has been pledged or paid in. It is expected to make the fund

\$1,000. Every Bible-school, and many adult classes, should have part in this worthy enterprise. One cannot but admire Mr. Hopkins' efficient method of "putting it over"—by means of perfectly legitimate publicity. He should be strongly backed up in this laudable task.

Drake University Graduate Goes to War Zone as Evangelist.

Kirby Page, of Houston, Texas, a graduate of Drake University '15, who is now serving as private secretary to Mr. Sherwood Eddy, International Secretary of the Young Men's Christian Association, is sailing with Mr. Eddy on the New Amsterdam on July 8 for the war zone. Mr. Eddy is planning to spend three or four months holding evangelistic meetings in the various warring countries. Some 38,000,000 men and boys are now under arms; 4,600,000 are shut up in the great military prisons until the end of the war; more than 2,000,000 are in the hospitals; more than 3,000,000 have already been killed. In the face of terrible suffering and strain, men are more serious minded and thoughtful than ever before. Everywhere an unprecedented response is being given to the Christian message of consolation and hope. Thousands of men are turning to Christ during these dark days. Mr. Eddy begins his work with the British troops in the great concentration camps of England, Ireland, Wales, Scotland, France and Egypt. Later he plans to hold evangelistic meetings in the great military prisons of Russia and Siberia, and possibly may remain long enough to hold meetings in other countries. Mr. Page is to accompany him to assist in the preparations and follow-up of the meetings and will have unlimited opportunities for personal work among the soldiers and prisoners. His European address will be care of Brown, Shipley & Co., 123 Pall Mall, London. It is earnestly desired that his friends shall daily remember him in intercessory prayer that he may be guided of God and may be used in leading men to a better knowledge and a closer walk with Jesus Christ, our Saviour.

Commencement at Texas Christian University.

Enrollment in all the colleges of Texas Christian University during the past year was larger than ever before. The financial outlook of the school is reported to be brighter now than in previous years. The commencement exercises this year began with those of the Fort Worth College of Medicine, which is the medical department of the T. C. U. Prof. W. M. Winton, of the university, gave the address. At the baccalaureate exercises the following day R. H. Miller, of the Men and Millions movement, gave what is reported to have been "one of the most masterful addresses of its kind ever made in Fort Worth." Features of the next day were the Senior class exercises in the morning; the Reed Oratorical Contest at 2 o'clock; a ball game in the later afternoon, and the annual alumni banquet at night. The final exercises were held the following morning. Dr. T. S. Clyce, president of Austin College, Sherman, Tex., giving the Commencement address.

J. M. Philpott Makes Preaching Pilgrimage.

James M. Philpott, of New York, preached for his brother, Allan B., in Central church, Indianapolis, Sunday, May 21. During the month of May he made a preaching pilgrimage with Mrs. Philpott to the haunts of his youth. He began at his birthplace in Flat Creek, Tenn. Then up through southern Indiana to Salem, where he had his first pastorate and to Bloomington, where he was educated at the State University. Every Sunday and some days of the week he preached in churches that he had served in earlier years. He and Mrs. Philpott are now at their summer home at Pemaquid Point, Maine.

—The Christian Endeavor Society at Central church, Des Moines, still holds the banner for attendance at the local union meetings. In a recent meeting of the union Central had 181 of its 182 enrolled members present.

—Herbert Swanson, student of the Bible college at Drake, recently paid a visit to the Foreign Society secretaries at Cincinnati, with a view to making arrangements to go as a missionary to Tibet. Mr. Swanson has another year at Drake, but wishes to go out a year from next autumn as a helper to Dr. Shelton. His home is in North Dakota.

—Ex-Governor Hanly, of Indiana, was one of the speakers at the state Sunday-school convention of Nebraska, held at Falls City, June 20-22.

—Norton, Kan., is not a large town, but there is a Bible class at the Christian church there—the Loyal Bereans—which has an attendance of several over 100. It is one of the largest classes in the state.

—H. H. Harmon, pastor at First, Lincoln, Neb., recently addressed a joint meeting of the Lincoln Courts of Ben Hur.



Rev. B. A. Jenkins, who will serve as chaplain in Mexico.

Rev. M. A. Hart, elected president of Missouri Disciples' organization.

—Oscar W. Riley, Athens, O., asks readers of The Christian Century to notify him by postcard of those who are known to possess a set of the Millennial Harbinger, either entire or in part. Mr. Riley has in mind preparing an index volume to the complete set, if there are a sufficient number of sets to justify the effort.

—Wilford H. McLain, Ohio's State Bible School Superintendent, will give two courses in the Eastern School of Methods, which is to be held at Wellsville, N. Y., July 7-14.

—During the four years' service of W. B. Zimmerman as pastor at Pleasantville, Ia., 350 persons were added to the church membership. In addition, 94 were enrolled with the community church at Beech, Ia., to which Mr. Zimmerman gave much time. He is now pastor at Mitchellville, Ia., and is continuing his work at Drake.

—E. G. Campbell, recently come from Bryan, Tex., to the University of Chicago, would like to serve some church within reach of the city. He will be here for three months, and his address is 5718 Kimbark Ave.

—The Bible-school at Girard, Kan., has added a bungalow to the rear of the church building for the use of Bible-school classes.

—Several of the schools of Kansas have made contributions for the building of a new church in West Topeka.

—The Board of Education of the Disciples of Christ, C. E. Underwood, secretary, looks forward in the near future to employing an educational expert who shall assist in the organization and standardization of administrative and educational work in its constituent colleges.

—Mrs. A. R. Spicer, wife of Oklahoma's aggressive state secretary for the Disciples, writes that Mr. Spicer was taken seriously ill June 9, and is now in an Oklahoma City hospital. The physician reports that the trouble is overwork, and the outcome will not be known for a month.

—G. I. Hoover, Indiana State Evangelist of the Eastern District, reports that a new church of thirty-four members has been established at Waldron, Shelby Co., Indiana. This was the last large unit of population in which a church of the brotherhood had not been planted. A Bible-school was or-

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ganized and both church and school are doing splendid work. W. E. Carroll, of Shelbyville, preaches regularly for the congregation every two weeks at the afternoon hour. The congregation has recently purchased two of the best available building lots in the town, offering a splendid site for the erection of a house of worship. The basement of a permanent structure will probably be erected in the near future.

—The Loyalty Endeavor Society of University Place church, Des Moines, is vitally interested in missions. Several of its members have volunteered for the foreign field. It is supporting a student at Nanking, China, and the evangelist Panna Lal, at Jubbulpore, India. It is a double Life-line Society in the Foreign Christian Missionary Society.

—The Program Committee for the Southern California convention, to be held in Long Beach, July 20-30, is composed of the following named persons: Lloyd Darsie, J. Walter Carpenter, C. F. Hutsler, R. W. Abberley, Edgar Lloyd Smith, R. W. Blackburn.

—The Alpha Delta Class movement is the latest thing in organized classes. Several years ago the original Alpha Delta class was organized at Jackson Avenue church, Kansas City, with the motto, "The Christ Life is the Right Life." Now an Alpha

Delta Union has been formed, and it is proposed to organize an Alpha Delta class in each of Kansas City's schools, and perhaps others outside of the city.

—J. N. McCash was in Des Moines recently, especially for the purpose of officiating at the marriage of his son, Buell. His daughter, Stella, was married in the west a few days ago.

—The Philo-Christos class, at Central church, Des Moines, has a band of 29 pieces.

—Within the Christian Endeavor organization at Central church, Des Moines, has been organized what is known as the Good Citizenship Club. A charter membership of twelve young men is reported. The purpose of the organization will be the study of questions of government and reform.

—The Foreign Society sends report of a number of Children's day offerings, of which the following are a few: Hamilton, O., Lindenwald, \$83.50; Miami, Okla., \$71.55; Omaha, Neb., North Side, \$78.19; Webster Groves, Mo., \$65; Gerlaw, Ill., \$74.77; Mt. Sterling, Ky., Bible-school, \$110; Kendallville, Ind., \$37.74; Shelbyville, Ky., Bible-school, \$104.42; Longview, Tex., \$60. Most of these offerings are much larger than the apportionments, some of them being 100 per cent in excess of the amounts asked for.

—Burris A. Jenkins delivered the baccalaureate sermon at the University of Texas, at Austin. The largest class in the history of the university is reported, there being 334 Seniors. The commencement address was given by Judge Nelson Phillips of the state Supreme Court.

—Eighty-seven churches were represented in the attendance at the Lexington (Ky.) School of Methods held last week. But seventy-six were represented last year. It was hoped when the above report was sent that other incoming students would still further swell the enrollment. A. W. Fortune's daily Bible lectures were a strong feature of this year's sessions.

—L. G. Batman, pastor at First church, Youngstown, gave the baccalaureate sermon to 130 graduates of the Rayen School of Youngstown. His theme was "The Way Up."

—S. B. Owings, recently resigned at East End, Quincy, Ill., will attend Christian University, Canton, Mo., in the autumn.

—Frank W. Allen, of Springfield, was a speaker at the Better Community conference held at Champaign, Ill., June 13-15.

—H. E. Sala, of Central church, Peoria, has just started on a 3,000 mile auto trip of six weeks. He and his family will visit Ohio, Pennsylvania and New York City, and thence will make a tour of the coast south and back over the Alleghenies. Mr. Sala is his own chauffeur.

—The men's class at the Galesburg, Ill., church has reached a membership total of 100, and celebrated the event with a banquet on the evening of June 15. H. A. Denton, pastor, gave a talk on "The Men of Galesburg for the Man of Galilee."

—E. F. Daugherty, of Vincennes, Ind., delivered the baccalaureate sermon at the Indiana State Normal, at Terre Haute. J. Boyd Jones, pastor at Central church, Terre Haute, speaks highly of the address.

—L. J. Marshall, of Wabash Avenue, Kansas City, Mo., has purchased a farm near Lees Summit, Mo., and will live through the open season in his summer home there, going to and from his work in Kansas City in his auto.

—W. S. Lockhart, of South End church, Houston, Tex., was requested by some of his congregation to speak from his pulpit on preparedness. Mr. Lockhart's statement of opinion was epitomized in the following words: "A man can be a good citizen of the United States without shaking in the knees or being scared to death. I believe in a sane program, but preparedness means war, and not peace."

—An every member canvass was made at Keokuk, Ia., on June 25.

—Miss Eva Lemert, Bible-school expert, has closed her work at First church, Springfield, Ill., having accomplished some remarkable things in the eight weeks of her leadership.

—O. S. Reed, of Manzanola, Colo., church, dedicated the new soldiers' monument at Salida, Colo.

—A. B. Robertson, who leads at Ashland, O., has been elected president of the Ashland County Ministerial Association.

—John I. Roberts, who graduated this year from Drake College of Liberal Arts, and also from the College of the Bible, will enter the University of Chicago in the autumn. He is preparing for mission work in South America. Mr. Roberts is spending the vacation season with his parents in Trenton, Mo.

—The members of all the churches of Pittsfield, Ill., were invited to a reception given by the Disciples congregation there to their pastor and his wife, Mr. and Mrs. D. N. Wetzel. The occasion was the celebration of the twentieth anniversary of their marriage.

—Frank Vennum, of Urbana, Ill., a trustee of Eureka, has given that college \$40,000, \$30,000 of the amount to go into the construction of a new "Vennum Science



One of the beautiful things on the foreign mission field is the great affection of the "native" for the missionary's babies. The good woman in the picture helped care for tiny Josephine Estelle Smith in north Japan, after the mother had passed into the spirit world. In a few weeks the babe joined the mother, and O'Ino san turned her attention to baby Hartzell Garst. In turn she cared for Gretchen, Morrison and Rachel Garst, and other babies in the mission have



been mothered by her. The baby in the picture is Rachel Garst. She has not seen her nurse for over seventeen years. Note in the later picture the clinging of the mother hands about the young girl's hand. O'Ino san's joy in this reunion is depicted in her radiant face. Since November 1884 O'Ino san has been a consistent Christian, and her face at the age of sixty-two is testimony to the faith that fills her soul. O'Ino san is the first woman convert to the Christ in the work of the Disciples in Japan.

Hall," and \$10,000 to be expended on equipment. Work on the new building will begin at once.

—The young people of the church at Arbella, Mich., are planning to put a basement into the church building next year.

—A few weeks ago W. W. Wharton, of Roodhouse, Ill., church, resigned his pastorate there, but the congregation asked him to reconsider; this he did, but he has finally decided definitely to leave Roodhouse. The local paper speaks most favorably of his character, ability and his Christian courage in standing up for his principles and for the higher interests of his community. Mr. Wharton has already left this field.

—Walter Scott Cook, pastor at Wilkinsburg, Pa., First, writes that the new building there is now under roof and ready for the plasterers. This plant will cost complete about \$42,000; it is of colonial architecture throughout, seating about 700 persons, with seventeen class and departmental rooms besides the main auditorium and balconies. The dedication will be held in September of this year. Mr. Cook is preaching a series of "Summer Preparatory Sermons." The following are the topics treated: "Ploughing Deep," "Sowing the Seed," "Encouraging Growth," "Sleeping in Harvest," "Marketing Your Grain," "The Fun of Work," "Alexander Mackay," "The Bonds

of Love," and "The Profits of Religion." The services are now being held in a local theater.

—Franklin Street church, Grand Rapids, Mich., has purchased a lot for the erection of a new building in about a year. In the meantime some needed repairs are being made on the present building.

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Session begins Sept. 11, 1916.

Write for catalog and literature.

The President, Lexington, Kentucky

—The Loyal Men's class of First church, Davenport, Ia., entertained the Loyal Men of the churches at Rock Island and Moline, Ill., recently. About 100 men were present, and plans were made for a United Brotherhood of the Christian Churches of the trities.

—A nine-reel presentation of Hugo's "Les Miserables" was given at First church, Fresno, Cal., on a recent Sunday evening.

—Secretary F. W. Burnham was given the degree of LL.D. at the commencement exercise at Eureka College this year. W. F. Richardson, of Kansas City, Mo., was similarly honored.

—The Christian and Congregational churches at Newport, Me., have voted to federate. J. W. Reynolds, for thirteen years pastor of the Christian church at Assonet, Mass., has been called to the pastorate.

—East End, Pittsburg, John R. Ewers, pastor, is planning for a revival next year to be led by E. L. Powell, of Louisville. J. C. Archer, of Yale University, will supply Mr. Ewers' pulpit during August. East End is the church that is behind E. I. Osgood, missionary in Chuchow, China, and a grand reception is being arranged for him upon his coming to this country in the autumn. The liberality of this Pittsburg congregation is again seen in the fact that a box of books was recently sent to our school in Livingston, Tenn., to which work East End church gives regular support.

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—A program has been received of the Winfield (Kan.) Chautauqua Assembly, of which Pastor R. W. Gentry is platform manager. "The Rural Community" is one of the up-to-date topics which will receive attention during the sessions. A series of classic motion pictures will be given preceding evening programs.

—This week, June 27-30, is being held at the University of Chicago an Institute of Religious Education. Two lectures are given each afternoon, at 3:30 and 4:45. At the earlier hour Professor W. S. Athearn is giving a series of lectures on "Current Problems in Religious Education." His lecture for June 29 is "The Training of the

Teachers of a Community," and for June 30, "Problems of Adjustment in Present-Day Sunday School Agencies." The meetings are held at Haskell Assembly Room, and no charge is made for admission. Rev. J. W. F. Davies, Director of the Community House at Winnetka, Ill., lectures at the later hour.

—Professor E. E. Snoddy, of Transylvania College, will be the convention speaker at the Nebraska state convention which will be held at Bethany Park, Neb., July 25-30.

—During H. H. Harmon's ten years of service at First church, Lincoln, Neb., there has been a growth in membership from 375 to 900, and in property value from \$8,000 to \$70,000.

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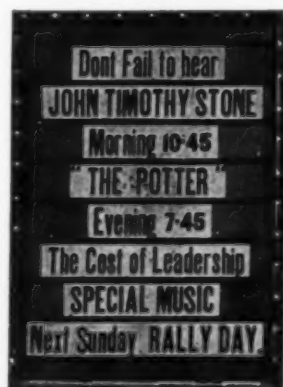
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